

1866

The Salvability of the Heathen no Excuse for Neglect of
Revealed Duty by the Christian.

A SERMON

PREACHED IN

THE CHURCH OF ST. JOHN BAPTIST,
NEW YORK,

ON THE

Second Sunday after the Epiphany,

JANUARY 15, 1860.

BY THE

REV. CORNELIUS R. DUFFIE, A.M.

RECTOR.

—
PUBLISHED BY REQUEST.
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NEW YORK:
DANIEL DANA, JR., 381 BROADWAY.
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M.DCCC.LX.

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NEW YORK: BILLIN & BROTHER, PRINTERS, 20 NORTH WILLIAM STREET.

THE REV. CORNELIUS R. DUFFIE, Rector of the Church of St. John
Baptist.

*Rev. and Dear Sir:—*We, the undersigned, having heard with much pleasure, and, we trust, profit, the able, useful, and seasonable discourse preached by you on the second Sunday after the Epiphany, and believing that its publication and circulation will tend to promote important Christian truths, and the interests of CHRIST's Holy Church, respectfully and earnestly request that you will furnish a copy of the above-mentioned discourse for publication.

T. W. CLERKE,
ISAAC GIBSON,
RICHARD STERLING,
W. D. WADDINGTON,
JOHN LORIMER GRAHAM,
WM. EDGAR SACKETT,
D. EVANS,
ABRAHAM VOORHIS,
T. B. BLEECKER,
D. G. RAY.

NEW YORK, 16th January, 1860.

115 EAST THIRTY-SECOND STREET,
NEW YORK, January 16, 1860.

*Rev. and Dear Brother:—*Having already privately expressed to you my gratification on hearing the above-named discourse, and my conviction that its publication would serve the cause of *Christian truth, Church doctrine, and sound morality*, and finding that members of your congregation were equally impressed with the same sentiments, and that there are *some points* briefly and ably presented therein, which are greatly *misunderstood* and *perverted*, and others *ignored* and *neglected*, to the injury of Christianity, you will permit me to urge you to comply with the above request, at your earliest convenience.

Yours, very truly,

SAMUEL C. DAVIS.

To the REV. CORNELIUS R. DUFFIE.

To the Rev. Samuel C. Davis, the Hon. T. W. Clerke, and Messrs. Isaac Gibson, Richard Sterling, W. D. Waddington, John Lorimer Graham, Wm. Edgar Sackett, D. Evans, Abraham Voorhis, T. B. Bleecker, and D. G. Ray.

Gentlemen :—Your request for the publication of the Sermon delivered by me, on last Sunday, is before me.

I need not say, that the discourse alluded to was prepared without the slightest idea of its appearance in print, amid the pressure of usual parochial duties, and the special ones which belong to the New Year.

Still, I feel that I have no right to withhold any thing that, in the judgment of gentlemen so competent to form an opinion, may be of any service as a plain exposition of Scriptural doctrine and duty, or may serve to meet any of the objections or excuses which are so generally offered, when the claims of the Gospel and the Church are presented to the minds and consciences of men.

Accordingly, the Sermon is at your disposal, with the regret only that it is not more worthy of your good opinion and intention.

If it shall serve, in the mind of any one, to give a clearer idea of a much-abused doctrine of both reason and revelation, or lead a single person to assume or fulfil his Christian responsibilities, it will amply repay

Your affectionate friend
and servant in Christ,
CORNELIUS R. DUFFIE.

NEW YORK, January 17th, 1860.

S E R M O N .

ACTS, x. 34, 35.

“Of a truth, I perceive that God is no respecter of persons ; but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him.”

“THE mercy of God,” we are told in Holy Scripture, “is over all His works.” His love, as it is infinite, so also is it all-embracing.

He “willeth not that any should perish, but would have all men to be saved.”

These great, and glorious, and comforting truths, as they stand out in illuminated characters on every page of the Gospel, so also are they written on our hearts.

And yet, how prone are men, or, rather, have they been, to restrict God’s mercy, as regards the bestowal of eternal salvation, within narrow limits ; to confine it to their own sect or party.

I said, “how prone *have they been*” to do this ; for now, such is the laxity of the prevailing religious views, especially in our own land, that many put all religions, and even the utter want of any religion, on a level ; nay, dispense not only with all fixed belief, but with

all morality, and imagine that God not only desires to save all men—as indeed He does—but that He actually will save all men, no matter what may be their belief or unbelief, their sins, or their impenitence. Thus does modern so-called liberality do away with all conditions of salvation whatsoever, and dispense with what is not its own, but God's, even His truth, commands, and institutions.

This is the extreme opinion which characterizes modern *religionism*; for I cannot call it *religion*.

The *other* and *opposite* extreme was the prevailing opinion in earlier times, when each religion confined the possibility of salvation to those within its own pale. This was especially the error, the inveterate prejudice of the Jewish nation. Nor need we be surprised at their mistaken, and, as we think, uncharitable opinion. It was, like most errors, a false conclusion from true premises.

Thus it is true that God had appointed *to them* one particular way of salvation, even of covenant membership in His visible Church, out of which there was no promise of salvation, and out of which they, *the Jews*, were not to expect it. But it by no means followed from this great rule for their guidance, that *others*, even all the Gentile world, to whom that way had not been revealed, and whom, therefore, God had not required to walk in that way, it by no means followed that they could not be saved at all; for then God, who is the equal and loving Father of all men, would have made it known to them as well as to the Jews.

But, in their pride of descent from Abraham, and all their spiritual privileges of a state of covenant with God, the Jews could not comprehend, or at least would

not receive the idea of the salvability of the Heathen. Nay, so inveterate were their prejudices, so far did they carry the notion that "salvation is of the Jews," (as indeed it was, and as our Lord Himself declared it to be, but not as they understood it, of the Jews alone,) so far did this notion prevail, that even those who had become Christians could not receive the idea that the Gentiles should be admitted to the same state of covenant with God, and all the blessings of membership in His Church. Even the Apostles themselves partook of this national prejudice; and it required a miraculous vision to disabuse the mind of St. Peter of this narrow and unworthy view of God, and of His intentions towards mankind. And yet, one would think that the glorious predictions of David and Isaiah, the Royal and the Evangelical Prophets, of the enlargement of the Messiah's Kingdom by the gathering in of the Gentiles, were so plain and explicit that their meaning could not be mistaken. Still, this was not the case. And, therefore, when the time had come in which God would open the door of faith to the Gentiles, and call them to enter into His visible Church, the kingdom of heaven upon earth, He prepared the mind of St. Peter, who was to be the first of the Apostles to use the keys of that kingdom, and unlock the door for the Gentiles, as well as the Jews, He prepared his mind for the performance of this great duty and privilege, by the symbolical representation which is described in the first part of the chapter from which our text is taken.

The Apostle, while at Joppa, (the modern Jaffa, on the eastern shore of the Mediterranean Sea,) went up on the house-top, a usual place of resort in that time and country, to pray. His devotions ended, he still

lingered there, while they made ready his noontide repast. While feeling the cravings of hunger, he fell into a trance, in which spiritualized state he had a remarkable vision. As St. Luke describes it, he “saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth: wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air. And there came a voice to him, Rise, Peter; kill and eat. But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. This was done thrice: and the vessel was received up again into heaven.”

The meaning of this vision was not at first clear, even to the Apostle himself. When, however, while he was still wondering as to its signification, the messengers from Cornelius the Centurion, a Heathen by birth, arrived to summon him to Cesarea, to preach the Gospel to him and to his family; and when the Spirit bade him go to this uncircumcised Gentile, nothing doubting, then he began to understand the purport of the vision. It was this: that the Jewish distinction of clean and unclean animals for food, which served as a badge of separation between Jews and Gentiles, and the distinction of clean and unclean nations, which the former symbolized, were done away in Christ.

“By the union of clean and unclean animals, in the mystical sheet which contained all manner of creatures, was denoted the purification of the Gentiles by faith, who were once unclean, and their junction with the believing Jews, in the Christian or Universal

Church ;”* while by the receiving up of the sheet, with all that it contained, into Heaven, was shown that all mankind, Gentiles as well as Jews, might equally be saved—had an equal offer and hope of admission there. The *threefold repetition* of this symbolical action denoted the *truth* and *certainty* of that which it represented; as Pharaoh’s dream was *doubled* in token of the certainty of its fulfilment. Thus much for the meaning of the vision.

The previous error of St. Peter consisted, perhaps, not in the idea that none but Jews by birth could be made members of the Christian Church, or saved at all, and that Gentiles, under no circumstances or conditions, could be admitted to their privileges; but rather that they could not be admitted to baptism, and all the privileges and covenanted promises of Christianity, without having first been circumcised, and without afterwards observing all the ceremonial law of Moses, as well as the sacraments and moral requirements of Christianity. He could not understand that they were to be received immediately, and without passing through the preparatory system of Judaism, into full communion with the Christian Church.

But this great and glorious truth, though not immediately apparent to St. Peter at the close of the vision, yet broke in upon his mind, in all its fulness, when, on reaching Cesarea, he found the Gentile centurion and his family, to whom the Spirit of God had commanded him to go with the message of the Gospel, prepared by that same Blessed Spirit, humbly and eagerly to hear and receive the doctrine of salvation through faith in Jesus Christ.

* Bishop Horne.

This centurion, an alien from the commonwealth of Israel, a Heathen by birth, had yet been warned by a holy angel to send to Joppa for the Apostle of Christ, that from him he might hear words whereby he and his house might be saved. And when St. Peter found him, in compliance with this vision from Heaven, with his family, and kinsmen and friends gathered around him, ready to hear those precious and saving words, his long-cherished Jewish prejudices at length gave way; he felt that under the Catholic, Christian dispensation, no man was to be esteemed common or unclean, though he could not boast a descent from Abraham; and he burst forth into the frank confession of this glorious truth, in the words of our text: "Of a truth I perceive that God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him."

And, brethren, when we call to mind the fact that we ourselves, and the vast majority of mankind, are of Gentile origin, by our birth "aliens from the commonwealth of Israel, and strangers from the covenant of promise," and that, if admission to that covenant here, and to Heaven hereafter, were confined to the descendants of Abraham according to the flesh, we could claim no share in either, when we remember this, we may well rejoice, and be glad to hear that the Gospel, the good tidings of salvation through Jesus Christ, is for all mankind—for Gentiles as well as for Jews.

And, at this Epiphany season, this is the very truth, the grand and glorious truth, to which the Church calls our grateful attention; even the opening wide the door of God's Church, the inviting all to enter in, the proclaiming the offers of salvation to all the world.

The Manifestation of Christ, by the leading of a star, to the Heathen or Gentile sages, their admission to the presence of the Divine Child, to offer to Him their adoration and their gifts, symbolized and foreshadowed the admission of the Gentiles to the Christian Church on terms of perfect equality with the Jews. There is now neither Jew nor Gentile, circumcision nor uncircumcision, but all are one in Christ Jesus; one in the offers of His grace; one in the enjoyment of a covenant state, and in membership in His Church; one, in communion and fellowship on earth; one, in the title to the Kingdom of Heaven.

While, then, we joyfully celebrate the Epiphany, the Manifestation of Christ to the Gentiles, let us see to it that we are improving the Christian privileges to which we have been admitted, that so He may manifest Himself to our souls in all his love and power, and pardoning, sanctifying grace.

But from the words of the text, and the all-embracing love of God for all mankind, which they declare, while you learn a *lesson of duty*, in return to Him, as respects yourselves, I would have you also learn a *lesson of comfort*, and *hope*, and *charity*, as respects mankind at large, even the whole Heathen world.

When we look abroad over the face of the earth, and see on how large a portion of it—rather, how on the far larger portion of its inhabitants—the light of Christianity has not yet shined, we may perhaps be filled with grief, amazement, and horror, and we may ask how so many hundreds of millions—aye, or a single sinner of them all, a single human being—can have been suffered to live and die in ignorance of the way of eternal life and salvation.

But when we remember the words of the text, and that he to whom they were addressed by the Apostle, was himself a Heathen, who knew not Christ, but whose “prayers and alms” had yet “gone up for a memorial before God,” we may take comfort in the reflection of St. Peter, “that God is *no respecter of persons*; but in *every nation* he that feareth Him, and worketh righteousness, is accepted with Him.” We may rejoice in the cheering belief that multitudes, even of the Heathen, may be saved through the mercy of God, and the merits and atonement of a Saviour of whom they never heard, if they live up to the light of Nature and of conscience; that light within the bosom of every man, which shows him the Law of God (His Moral Law) written there on his heart.

While it is the fact, as to Christians, as to *ourselves*, to whom the way of life has been revealed, that there is but *one appointed way, one Gospel, one Church*, out of which there is no *covenanted* title to salvation, and out of which *we*, therefore, are not to expect it; yet we must not thence infer that there is no possibility of salvation out of it for *any*. It is a delightful thought that the efficacy of Christ’s atoning sacrifice and mediation extends far beyond the limits of His Church, far beyond His covenanted promise; even to those who never heard of Him, His Church, and His Gospel.

We, indeed, are *bound* to God’s declared rule, we to whom that rule is known; we cannot dispense with a single one of the conditions which He imposes, as the terms of our admission to Heaven; but *He* Himself is *not bound* to adhere strictly, in all cases and circumstances, (however diverse,) to His general rule. He may dispense, when and where He pleases, with His

own requirements. While justice forbids that He should demand *more* conditions than He has revealed to men, yet mercy, and even that same justice itself, ask, not in vain, that He accept *less*, in the case of those who know them not.

Rather, the Heathen form an *exception* to God's general rule as to the terms of salvation, and since to them He has never made it known, therefore it is not required of them to have faith in Christ.

Even as to those in Christian lands, who, by the misfortune of birth or early training, the erroneous, superstitious, or even heretical tenets of the sect in which they have been reared, those who with the Bible in their hands, yet from these unhappy circumstances receive not its full teaching, God will make all due allowance for their ignorance, prejudices, and the obstacles by which they are surrounded, which hinder them from seeing "the truth as it is in Jesus."

And if this be so, much more may we be very sure in regard to those who never heard of Jesus Christ, even all the Heathen world, that God is no "hard master, reaping where He hath not sowed, and gathering where he hath not strewed." Although faith in Christ, and the reception of the Sacraments are essential conditions of salvation in the case of those to whom the Gospel has been fully proclaimed, and by whom it is clearly understood, yet He does not require faith in Christ, or the reception of the Sacraments from those who never heard of Christ or His Church. But, as respects these helpless victims of involuntary ignorance, caused by circumstances beyond their control, and for which, therefore, they are not responsible, "in every nation, he that feareth God," (the Supreme Power above, how-

ever ignorant of His true nature,) “he that feareth Him, and worketh righteousness,” (so far as he is enlightened, to know what is right,) “is accepted with Him.”

This, I say, is a comforting reflection, as we look abroad over the face of the earth, and think of the myriads of Heathen and Mahomedans outnumbering in the proportion of more than two to one, the whole, even nominally, Christian population of the globe.

Still we must guard against mistakes on this subject. Even the Heathen, who shall be saved if they live up to the light of nature, reason and conscience, are saved *not by* their religion, but *in* it, and in spite of it; they, as well as Christians, are saved only by Christ’s death; they owe it, just as much as we do, to His Atonement, of which they never heard; they are saved without actual faith in Him, yet only through His merits; just as infants are, who cannot believe in Him. In the case of both, faith in Christ is obviously impossible, and therefore God asks it not of either, but saves them for Christ’s sake, though they know Him not as their Saviour.

The Church has thought this a truth of such great importance to be observed and carefully distinguished, that she has made it the subject of one of her Thirty-nine Articles of Religion.

Article eighteenth is entitled, “Of obtaining salvation only by the name of Christ.” In it she uses the following strong language: “They are also to be had accursed, that presume to say, that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature. For holy Scripture doth set

out unto us only the name of Jesus Christ, whereby men must be saved."

But observe, my brethren, while the Church guards so carefully the honor of her Lord, and while the Article utters such stern denunciation against any who would derogate from the universal necessity and efficacy of the merits of Christ, as the only Saviour of the world, it does not say that no one can be saved *in* a false religion, but only that no one can be saved *by* it; that is, by virtue of its intrinsic ability and efficacy of itself to save him.

The professors of a false faith may indeed be saved *in* their erroneous religion, where they know no better: this, the Church is far from denying; but, if saved, it will be not *by* their false religion, or the rule of life which they have proposed to themselves, but only through and by the merits, death, and intercession of Jesus Christ, the one only Saviour and Redeemer of mankind; that Saviour who, as He hung upon the Cross, prayed for His blinded murderers, "*Father, forgive them, for they know not what they do.*"

While, as St. Peter in the text declares, "God is no respecter of persons; but in every nation, he that feareth Him, and worketh righteousness, is accepted with Him;" yet is it also equally true, as the same Apostle elsewhere, explicitly asserts, speaking of Christ, "neither is there salvation in any other; for there is none other name, under heaven, given among men, whereby we must be saved."

If, then, Jews, or Mahomedans, or Pagans, worshippers of false gods, are saved, it will be, though *in* their religion, yet not *by* it, but solely by the name, that is, the *power*, the *love*, and the *death* of Christ. To Him

all the glory and the praise belong; as they, who never heard of Him on earth, shall hereafter own in Heaven, if admitted there. And if I have dwelt, with some repetition, upon this truth, and the important distinction to be observed between the being saved *in* a false religion, and the being saved *by* it, it is lest Christ should be robbed of His peculiar glory which He will not give to another, as the only Saviour of men.

But let us, in the last place, guard against certain other false inferences which may be deduced from the teaching of the text, or from the whole subject involved in that teaching.

1. It may be said, then, that if the Heathen can be saved in their present condition of ignorance of Christianity, in their superstition and idolatry, we need not concern ourselves for their conversion, nor support missions having this object in view.

This is, in effect, to say, that because they may be saved in an *exceptional way*, saved so as by fire, therefore, we will not make known to them God's *appointed way*; we will not furnish them with the clearer light, and fuller privileges and means of grace, which we enjoy.

To argue thus, is to manifest a real apathy and indifference, not only to the well-being of our less-favored fellow-men, but to the glory of God, and the extension of the Redeemer's kingdom.

And while we acknowledge that there is a possibility of salvation for the Heathen, in their ignorance of Christ, yet, when we consider their general degradation and viciousness, how few rise above the most besotted idolatry and the most disgusting immorality, and how

“the dark places of the earth are full of the habitations of cruelty,” our duty is clear to do what we can, to bring them to the knowledge of “the truth as it is in Jesus,” to raise them from the depth of degradation into which they are sunk, and, by imparting to them the superior privileges which we ourselves enjoy, to promote their moral, social, spiritual and eternal happiness, by teaching them to believe in, love and obey “the true God, and Jesus Christ whom He hath sent.”

To refuse, for the reason, or rather on the *pretext* named, to extend to them our more sure aids to salvation, would be like the refusal to receive into our staunch and well-provided ship, a shipwrecked fellow-being, floating at random, without chart, compass or provisions, on the stormy sea; because he *might* be saved on his frail raft, or the portion of the wreck to which he was clinging.

2. But, while maintaining, as we must, that our opportunities and advantages for obtaining salvation are far superior to those of the Heathen, and while on this fact we ground our duty to extend the same to them, yet we must obviate the objection that God is a respecter of persons, from the fact, that *some*, like ourselves, are born in Christian lands, while *others*, by being born in heathen countries, are deprived, by His providence, of the appointed means of grace.

The answer is plain; that, therefore, since this is so, *they will not be held to the same responsibility as ourselves.* We may safely leave their case in the hands of the great Judge of all the earth, assured that He will do precisely what is right. If the heathen have less knowledge and fewer means of salvation, they have less responsibility, and will hereafter not be

called to so strict an account. “He which knew his lord’s will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more.”

This great and equitable rule by which all are to be judged hereafter, is abundantly sufficient to “ vindicate the ways of God to man,” in giving to some, while He withholds from others, the knowledge of the appointed way of salvation, and the ordinary means for attaining it.

3. And finally, brethren, while our hearts rejoice, at this Epiphany season, not only in the fact that we, who are of Heathen origin, have been called into God’s glorious light, and that Christ hath been manifested unto us Gentiles, but also in the cheering hope and belief that multitudes of others, Heathen still, will be saved, though not in covenant with God, *let us guard this reasonable and comfortable truth from abuse, and perversion to our own neglect of known duty.* Because they may be saved, though out of His Church, it by no means follows that it is not necessary for us, in a Christian land, to be in the communion of that Church. As well might we argue that because *faith in Christ* is not required of them, therefore, we, to whom He has been revealed, can be saved, though we do not believe in Him. But so far from this, we may be very sure, *that where the knowledge of our duty has been given, the performance of it will be required.*

We cannot rely upon the case of the Centurion in the text, as parallel to our own, and flatter ourselves that because, “in every nation, he that feareth God and worketh righteousness, is accepted with Him,” though not in a covenant state, therefore *we* will be accepted and saved, *though not in that state*.

This is the merest taking for granted the very thing to be proved, and which, so far from being proved, or even susceptible of proof, is demonstrably untrue.

For, we may well ask, can he be said either to fear God, or to work righteousness, who wilfully or carelessly neglects His sacraments or ordinances, appointed and required by God as means of obtaining pardon, grace and salvation, when he *knows* and *admits* that God *has* appointed them, and *does* require their observance by him? Surely not.

And what, let us ask, were the *facts in regard to this Centurion*, to whom the words of the text were addressed?

God sent an angel to him; but for what purpose? To tell him that it was not necessary for him to believe in Jesus Christ, to obey His laws, or to be baptized into His Church? No: but to bid him send for the Apostle of Jesus, to hear and receive the teachings of the Gospel at his mouth, and to be made a member of His Church, by holy baptism, that so he might be saved.

And so, if necessary, God would send an angel to you, now, rather than that you should perish. But, for you, it is not necessary. For if an angel from Heaven were to come to you, at this moment, it would be only to tell you what you know well enough already.

Repent ; believe ; be baptized ; fear God and keep His commandments, His positive ordinances, as well as His moral law. This would be his message ; *the very message that has been sounded in your ears all your lives long.*

This is the rule for all who live in the light of the Gospel, or who have the opportunity of receiving its light. This, I would say to the objector, *this is plainly commanded to you, and you know it ; and yet you plead the poor Heathen's excuse*, who never heard of his duty in this matter, as if you were a Heathen, and not one living in the light of this Christian land, with the Bible, the Church, and the Sacraments, all known to you, and the use of all within your reach, nay, pressed upon your acceptance.

Suppose, what *is* analogous to your case, that the Centurion, after having heard the Gospel, the duties it enjoins, and the terms of salvation it requires, set forth, had refused to believe, or, after professing to believe in it, had refused to be baptized, or to maintain communion with the Church, because a conscientious Heathen could be saved without belief in the Gospel and without baptism, or for any other cause ; think ye, in that case, he would have been “accepted” by God, or could have been saved at all ? Better for him never to have heard of Christ, better to have remained in his Gentile ignorance, than, after the truth had been made known unto him, thus to act. “For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them.” Yet this is the condition of multitudes in this Christian land !

Ah, brethren, many a poor benighted Heathen, who performs the duties (as he esteems them) enjoined by his false religion; many a one upon whom we look down with a pity akin to contempt, will rise up in the Judgment and condemn those living in the full blaze of Gospel light, surrounded by all its precious privileges and means of grace, and called by God to employ and improve them, but who yet habitually turn away from them, perhaps with the cool insult of utter indifference, more insulting than open disbelief and rejection of them. Let us beware lest, when many of the despised Heathen shall come from the East and from the West, and from the North and from the South, and sit down in the kingdom of God, we, the children of that kingdom, for our own ingratitude and unfaithfulness in the use of the means of grace and salvation with which God has favored us, be thrust out into outer darkness, the victims of an unavailing, because a too late remorse, for evermore!

Brethren, if you would not have this for your portion, “fear God,” and show that you fear Him by “walking in all His commandments and ordinances,” *as they have been revealed unto you*, and then *you* shall be “accepted with Him,” in and for the sake of “the Beloved.” AMEN.

THE END.

